THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, MAY 17, 1823. NO 13.

COMMUNICATION.

To The Rev. Jason Lothrop.
Of Newport Herkimer, Co.

Dear Sir.

I received through the politeness of a friend a few days since, a small Book, (called Plain Truth) comprising several Letters addressed to the Rev. JOHN TRUAIR, in favour of the doctrine of *anti-pedobaptism* of which you are the author. It seems that there existed between you and the Rev. Mr. Truair some difference of opinion relative to the subject of baptism, and the mode of administering it. Whether you are right or wrong in your opinions, or whether Mr. Truair's viewsare correct, is not for me to say, at this time and is not the object of this communication.

The object Sir, is to defend a sentiment, against which you, in common with the believers in the unmerciful doctrine of never-ending misery, have directed your united efforts. It is the doctrine of God's impartial and unbounded favour, that I wish to defend. It is the doctrine of God's *universal* and *never-failing love* that you have attacked.

This doctrine Sir, altho' it has been opposed by the prejudice of *all* ages, and is still opposed by the tide of popular opinion, will yet shine with effulgent *splendour* and bloom in never-fading glory, while the *partial* opinions of men shall fade and recede before its penetrating rays and be *lost* in the ocean of oblivion.

The passage upon which I wish to offer a few remarks, is found on page 110, and is in these words; "To the Universalists—your creed was made and first taught by the Devil in paradise, and is still propagated by his ministers."

When, sir, I read the above paragraph I confess I was completely astonished! What increased my astonishment and tended to render my surprise more complete was the great disparity which exists between this high charge, and the spirit of your profession. You Sir, profess to be a follower of the meek and lowly Saviour. You profess to be governed by the spirit which influenced him, you will agree with me in the opinion that a servant should never be above his master. Can you then find any example or precept of our divine Lord, which bears any affinity to your declaration? No, Sir you cannot.—The examples and precepts of JESUS unite the spirit of forgiveness, candour, honesty, propriety, forbearance and *love*. Had you sir, loved the Universalists notwithstanding you consider them your enemies, as you ought you never would have uttered such a sentiment against them, much less have incorporated it in a printed production.

I expected when I read your charge against the Universalists, to find, either positive or presumptive *evidence* to support it. But my expectations were not realized.—What is very unfair and uncandid, is, that you did not inform your readers that the Universalists had any evidence upon which they depended to support their *creed*. You, it is true, told them that their "*creed* was first made and taught by the *devil*," but you gave them no evidence to prove that this was the *creed* of the Universalists. The reader must rely upon what you have said, or disbelieve you. And do you think, sir, that your readers are so dull and credulous as to believe so high a charge, without the shadow of testimony? If you do, sir, I can assure you that your opinion does *no* honour to the *capacities* of your readers. You certainly must suppose them wanting in common sense; wanting in reflection; wanting in penetration; wanting in candour; and above all, wanting in honesty, to admit and adopt as truth the *bare* assertions of any man, that had for their object the prostration of any *character* or religious sentiment. Indeed, sir, I could not do your talents so great an injury, among refined and sensible people, in any other manner, as I could by representing you capable of *cherishing* so weak an idea.

In declaring that the "*creed* of the Universalists was first made and taught by the devil, in paradise, and is still propagated by *his* ministers," you either *ignorantly* or *wilfully misrepresented* their doctrine, or the doctrine they believe and preach. To suppose you *ignorant* of their sentiments will not justify you in *misrepresenting* their faith. No man is justified in *slandering*.—No man is justified in saying that the "*devil* made the Universalist's creed," or the Baptist's creed, or the creed of any other denomination, when they are *ignorant* of

the principles of their creed. At any rate, to admit that you are ignorant of the creed which you denounced and stigmatized will only be admitting that you wrote against that, of which you know nothing, and are guilty of saying that the devil made and taught a creed, that you never *saw* that you never *read*, and that you never *examined*.—You in the moments of sober reflection, and all others will agree with me in the opinion that every man ought to examine, candidly and carefully, any doctrine, of which he intends to speak or write before he says it is *false* or *true*.

The man who will not examine premises before he makes conclusions, is not entitled to the honours nor even name of the logician, the scholar, or the philosopher. But the man who carefully, candidly, and arduously investigates the various subjects of his profession, is entitled to, and will receive all the honors due to rank and dignity of mind, besides enjoy the *smile* of an approving conscience.

Could I find an excuse for adopting the opinion, viz. that you did not *wilfully* misrepresent the creed of the Universalists, charity would induce me to cheerfully, embrace it. The peculiar character of your assertion, the effects you probably intended to have produced, its offensive and uncharitable style, and your *known opposition* to the doctrine of Universal salvation, *combine* to substantiate the supposition that you *intentionally*, declared the *devil* the author of the Universalist's *Creed*. I will leave it to our readers and posterity to assign you that character which you may deserve for *intentionally misrepresenting* the sentiments of any class of religionists, and proceed to inform you what the Universalists *do* believe, and adduce some of the *evidences* upon which their *creed* is founded;

The Universalists believe and preach that God's *love* is impartial, unbounded and endless. Did the devil make this creed? We (Universalists) believe that the God of love sent his son into the world, to save *all* men! that *Jesus* "came to *seek* and *save* that which was lost." That he tasted death for every man, "that he gave himself a ransom for all to be testified in due time;" that God, "will have *all* men to be saved and come to the knowledge of the truth;" and that, "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." (See Psalms 22, 27.) Did the devil make and teach this *creed* in Paradise, and has it been propagated by his ministers ever since? If you say he did, you must say that God and the devil made one and the same creed. If this is not the devil's creed, your charge will appear to every candid mind unjust and unfounded. It would seem that any man of common capacity would be able to give a different character (from what you have given) of the Universalist's creed, by merely being informed that the Universalists preach salvation. For the fact that they preach salvation, presupposes their belief in the necessity of preaching this doctrine and admission that men are in a situation to need it. If you are still disposed to say that the devil preached Universal salvation, you ought to be kind enough to show why his doctrine presents so great a *similarity*, to the one contained in the scriptures of Truth. The scriptures expressly inform us that *Jesus* tasted death for every man. You, Sir, believe that the various purposes, planned by God's infinite wisdom will be wholly and perfectly accomplished. Was it wise in God to send his Son into the world to save it and cause him to taste death for every man, when he *infallibly* knew that only a *small part* would ever be benefitted by his death? Every one, for whom Jesus Christ *died*, must be *saved*, or he *died* in *vain*. To admit this would destroy the infinitude and perfection of God's wisdom.

Again, Sir, Universalists preach that the devil, his works and death will be completely destroyed. Do you suppose that the devil made this creed? Is it sound sense that sanctions an idea, which supposes the devil or any other being would be engaged in the cause of destroying himself? Do you suppose that he would preach his own downfall and the entire demolition of his own fabric? Do you believe that he would commission men to propagate his creed, who would use their utmost exertions to effect his destruction? If you do, you *must* believe, what is a sound *law* in *logic* as well as in christianity, that the whole *superstructure* will fall, inasmuch as the builders are divided. One great complaint which has been preferred against us, by many sincere and perhaps pious people, is that we do not believe in the endless continuation of *hell*, the *devil* and his *works*. However strange it may appear to you Sir, who say that the "Universalists creed was made and first taught by the devil," it is true that the Universalists have not yet been sufficiently *credulous* to believe in the never-ending perpetuity of the devil. In fine Sir, this forms no part of their creed. The only alternative now left for you is, either to admit that the Universalists are not advocates of the devil's *creed*, or that he is not an *adept* in *forming articles* of *faith*, or that he is *unskilful* and *unfortunate* in his *choice* of abettors; the last of them you will not ad-

mit, if you believe with the generality of your connexion, in the wisdom, power, subtlety and duration of his *satanic* majesty.

Again Sir, the Universalists believe the following creed, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3. 20. 21. Here Sir, is another article of the Universalists creed. This embraces the principles of the creed of all the holy prophets.

Now Sir, who made this creed? Is this the devil's creed? You cannot say that it is. This is the creed which Universalists accredit. Here is the doctrine which they propagate. The Apostle Peter declared that *all* God's holy prophets had preached the *restitution* of *all* things. The devil never has, nor never will preach this doctrine.—It is disagreeable to the *carnal* principle of man, and man, poor, imperfect, blind, needy, imbecile man, rejects a sentiment taught by God's holy prophets, and one too that *must bear* his *spirit* to the regions of delight, and *waft* his purified soul to the mansions of ceaseless rest.

You, Mr. Lothrop, are greatly interested in this creed, you too, will never, no never, reprehend a creed which embraces mankind in the arms of *love*, if you act wisely and are willing that all God's offspring should enjoy equal privileges and blessings. You, Sir, had better use some caution in exhibiting your views relative to this subject, for if, as you preach, the doctrine of endless misery be true, and a great part of the human family are to suffer the torments of a never-ending *hell*, you may *possibly* be among the number. Certain it is, that all cannot be happy, if the doctrine of *partial salvation* is true.

It is hoped Sir, that you will see the impropriety of your charge and immediately make that acknowledgment to the public, which they have a right to expect.

You are requested not to construe any part of this communication, to signify a want of *charity*, for I can sincerely declare, that I wish you and all men ceaseless joys in the realms of perfection.

Yours affectionately.
GEORGE B. LISHER.

Fairfield, Feb'y. 8, 1823.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

SCRIPTURE.

TO THE EDITOR OF THE HERALD.

MYSTERY.

DEAR SIR, Casting my eyes over an old letter on the subject of mystery, I felt inclined to make the following extract, which appears to contain correct ideas.

"Since christianity has been turned into a capital science, under the name of Theology, as the sister of Philosophy; its teachers, despising the Apostolic weapons as too weak and contemptible to support their cause, and give it a creditable appearance, have borrowed all the arts of the schools to enable them to step forth and make a decent figure, on a footing with the Philosophers.—Among other arts, we may rank this as one that they have made much the like use of the word *mystery*, as the Philosophers for a long time made of *occult quality*.

After they have done their best to accommodate the christian Religion to the pride of man, whenever they come to a strait, they shelter themselves in the word mystery; so that the mysteries of our holy Religion, or of Revealed Religion, has become familar language, and has been used as a solemn phrase of sacred obscurity, to hold at a distance all prophane inquirers.

But instead of dwelling on the common use, or rather abuse of the word mystery, let us notice how it is used in scripture. Upon a general view of all the passages where this word occurs, it will appear, that it is a relative expression, signifying, *interpretation* or antetype and always refers to some obscure hint that went before, either by word, thing or action, of which it is the real meaning. Every figurative or emblematical speech or action, contains some secret meaning, besides what is first presented to view, and that secret meaning is the mystery of it; so that when once the meaning has been made known to me, I find the figure, emblem or parable, divested of every idea of secrecy, intricacy, doubtfulness or mystery. When one tells me a mystery, he tells me a plain, intelligible truth; throwing light upon some obscure saying or action concerning which I had been in the dark.—This method of instruction is of all others, the most satisfying and delightful, the most apt to awaken attention. A parable may be compared to a shell, enclosing a pearl, or a box, containing a jewel. When once the cover is opened, I am satisfied about the contents.

Every one of Esop's fables contains a moral, and that moral is the mystery of the fable. Many sayings and facts in the old Testament contain a secondary or secret sense, which the new Testament clearly unfolds, and so enables us to know the mystery; and

when a mystery is known, it is no more a secret. Christ delivered many parables to his disciples, because, said he, "unto you it is given to know the mysteries of the kingdom of Heaven." Likewise the vision presented to the Apostle John in the Isle of Patmos, contained mysteries. I shall produce a specimen Rev. 1. 20. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches" In Paul's epistles, the word mystery always refers to some ancient figure. Christ's love to the church is prefigured by the first institution of marriage. "God made manifest in the flesh, justified in the spirit &c." is the truth, or ultimate meaning, not only of the Shechinah, but of all the manifestations of God to man. They who worship God as thus manifested, "worship him in spirit and in truth," and this manifestation of God is called the great mystery of Godliness.—Paul often calls the plain gospel which he preached, a mystery; it being the true sense of many ancient types and figures. He calls it the mystery which hath been hid from ages and generations, but now is made manifest." From what has been said it will appear that nothing is more absurd, than to attach the words *incomprehensible*, obscure or unintelligible to a mystery after it has been declared, for the plainest facts recorded in scripture, are the great mysteries manifested by the birth, life, doctrine, death and resurrection of Jesus Christ: which had been prefigured by many types and were mysteries; yet no facts can be better attested, and had they not been formerly veiled under types and figures, they would never have been called mysteries in the new Testament. The calling of the Gentiles is a mystery of which much is said in Paul's epistles, yet it was a fact obvious to all."

On this extract, I make no comment.—It would however, be ungenerous in the extreme to deprive the Clergy of the present day, of a weapon so essential in imposing upon a credulous audience. As they generally consider the audience already persuaded of the truth of the gospel, they have no occasion to dwell long upon its evidences. Their great business is to awaken and animate their hearers, and carry them forward to the great work of making an application of gospel truth, to practical life, or to conduct them through the progress of what they call *regeneration*, or the *new-birth*. Here a grand Museum of Mysteries is brought to view, of which the Preacher keeps the key: here they show great address in opening and shutting at pleasure; now raising blind amazement; then calmly reasoning; now setting forth a rational scheme of justification, then shrouding all in mystery; now calling on the anxious hearer to *repent* and be converted, then informing him that every attempt he may make towards repentance, will carry him further from God on account of his DEPRAVED nature; when enquired of by the astonished hearer how these things can be and why he is required to perform impossibilities; the preacher immediately breathes around him the dark cloud of mystery, and informs him that all things are possible with God!&c.

If the obscurity in which the Clergy attempt to veil much of the scripture by the abuse of the word mystery, should be removed by giving to the word its true import, there would be much less difficulty in discovering "the true light that lighteth every man that cometh into the world."

Your Obedient Servant
W.

THE PARTI-COLOURED SHIELD.

With hasty judgment ne'er decide
First hear what's said on either side.

In the days of Knight-Errantry and Paganism, one of our old British Princes set up a statue to the Goddess of victory, in a point where four roads met together. In her right hand she held a spear, and rested her left upon a shield; the outside of this shield was of gold, and the inside of silver. On the former was inscribed, in the old British language, To the Goddess ever favourable; and on the other, For four Victories obtained over the Picts, and other inhabitants of the northern Islands.

It happened one day that two knights, completely armed the one in black armour, the other in white, arrived from opposite parts of the country at this statue just about the same time; and as neither of them had seen it before, they stopped to read the inscription, and observe the excellence of its workmanship. After contemplating it for some time, this golden shield, says the black knight—golden shield, cried the white knight, (who was strictly observing the opposite side) why, if I have my eyes it is silver.—I know nothing of your eyes, replied the black knight, but if ever I saw a golden shield in my life this is one. Yes, returned the white knight smiling, it is very probable, indeed, that they should expose a shield of gold in so public a place as this; for my part I wonder even a silver one is not too strong a temptation for the devotion of some

people who pass this way—and it appears by the date that this has been here above three years. The black knight could not bear the smile with which this was delivered, and grew so warm in the dispute that it soon ended in a challenge. They both therefore turned their horses, and rode back so far as to have sufficinet space for their career, then fixed their spears in their rests, and flew at each other with the greatest fury and impetuosity. Their shock was so rude, and the blow on each side so effectual that they both fell to the ground, much wounded and bruised, and lay there some time, as in a trance. A good druid, who was travelling that way, found them in this condition. The druids were the physicians of those times, as well as the priests. He had a sovereign balsam about him, which he had composed himself, for he was very skilful in all the plants that grew in the fields or in the forests; he staunched their blood, applied his balsam to their wounds, and brought them as it were from death to life again. As soon as they were sufficiently recovered, he began to inquire into the occasion of their quarrel. "Why, this man" cried the black knight, "will have it that that shield yonder is silver." "And he will have it" replied the white knight, "that it is gold," and then told him all the particulars of the affair. "Ah!" said the druid with a sigh, "you are both of you, my brethren, in the right, and both of you in the wrong; had either of you given himself time to look on the opposite side of the shield, as well as that which first presented itself to view, all this passion and bloodshed might have been avoided; however, there is a very good lesson to be learned from the evils that have befallen you on this occasion.—Permit me, therefore, to entreat you by all our Gods, and by this Goddess of victory in particular, *never to enter into any dispute for the future, till you have fairly considered both sides of the question.—Eng. Pap.*

A SCRAP.

New way of exciting Repentance.

The preachers in Spain, particularly the friars, have introduced the practice of producing pictures in their sermons, to aid their eloquence. A friar having expatiated on the torments of hell with all the ardor possible, nods to some attendants to bring the picture, which exhibited some devils running red and sharp irons into sinners. The devils are painted with horns, claws and serpentine tails; the reverend father holds a lighted torch before the picture, that it may be better seen by the people, and with the most hideous vociferation denounces everlasting torments to the unrepenting, like those the painter has there expressed.

THE HERALD OF SALVATION.

SATURDAY, MAY 17, 1823.

The following letter, from Mrs. Woodruff, to Mr. Boardman, contains a request for a dismission from the church, for reasons therein specified. To her letter, a *verbal* answer was given, which was, that her request could not be granted—that *excommunication* is the only, and of course the most friendly manner in which Presbyterians can proceed against those who think for themselves—act conscienciously—and walk uprightly—and that it would be uncertain how long she would be continued in the church, perhaps one year or more.

Since the above answer was returned, Mrs. Woodruff has been informed that the church can no longer commune with her.

It is fortunate for mankind that excommunications have lost their awe-imposing influence—and every vestige of disgrace, since members of the most unexceptionable moral character, must be given over to satan, merely for exercising their own understandings, and avowing their honest opinions.—Every faithful disciple of Christ, who, like Peter, learns "that God is no respecter of persons"—who, with unutterable emotions of joy and gratitude, beholds the boundless grace of God in the records of his will and in the epistles of his love—must glory in bearing any reproach which proceeds from those who are destitute of the influence and knowledge of universal benevolence—and must rejoice in dissolving any connexion which infringes upon the sacred rights of conscience—and where privileges are not reciprocal. Every candid mind will clearly see that the *disgrace*, if there be any, is on the side of usurpation, or that the impropriety consists in *forming* a connexion of this nature, without making any provision for an honourable dismission. If a church can excommunicate those who are detrimental to their prosperity—why should not a member have the privilege of withdrawing from the church when the connexion is no longer desirable?

If the articles of compact in the Presbyterian church prevent a member from withdrawing, without the formality of excommunication, and without any effort to disgrace, when moral conduct is unquestionable; are not the principles on which that compact is founded, radically wrong? We would candidly suggest the propriety of se-

riously considering the consequences, before entering any connexion, not founded on the principles of *reciprocal* advantage.

Mrs. Woodruff is not the only individual in the first Presbyterian church in Watertown, who has been led to believe in the doctrine of universal goodness and grace.

Our reasons for publishing the following letter are 1. To show the progress of that gospel which announces "peace on earth and good will to men." 2. To silence misrepresentation and give every one a fair opportunity of forming his own opinion on the subject.

Watertown, April 10th, 1823.

Dear Sir,

Having recently been led to believe in the Unity of the person or being of the Almighty Father of the spirits of all flesh, in opposition to the Trinitarian notion of three *persons* in one God, each equal, infinite and eternal, yet constituting but *one* Being, called the Triune God; having also been induced fully to believe in the universal grace and salvation of God, through the mediation of his Son, our Saviour, who is the brightness of the Father's glory, whom God hath appointed heir of *all* things, which is a more extensive and more glorious view of salvation than is admitted by the Calvinistic doctrine, which, from all eternity, reprobates vast numbers of the human family to the regions of endless darkness and misery; knowing likewise that some of my brethren and sisters in the church, view such doctrine as I have embraced, to be erroneous, and fatal to the spiritual welfare of mankind, and consequently consider its believers unworthy of their fellowship; and presuming that I shall soon be liable to censure for breach of covenant in not renewing my assent to doctrines which I now consider unscriptural and untrue; I have thought it advisable to request, and I do hereby request a dismission from the church. This request is founded upon the considerations above stated, and is made without the least alienation of good feeling, for I assure you Sir, that I feel as friendly towards the members of the church, as I ever did: and I have no desire to withdraw from the church, if I can continue to receive, of its members, cordial fellowship as an honest disciple of Christ. I think charity, rather than opinions framed by men, should be the bond of union among the sincere followers of the Lamb of God that taketh away the sin of the world.

If you Sir, will be so kind as to accompany your letter of dismission with a certificate relative to my moral deportment while a member of the church, it will be thankfully received.

You will please to lay this request before the Session of the church, and return an answer as soon as convenient.

In the full enjoyment and exercise of a firm faith, a well grounded hope, and an expansive charity, my most earnest prayer to the Father of mercies, is, that you, the church, and finally *all* mankind may be blessed with the riches of impartial grace, and the fulness of immortal joy.

Yours with sentiments of respect.

ROXANA WOODRUFF.

Rev. G. S. Boardman.

For the Herald.

To the Editor,

Sir,—If you think the following dialogue between a believer in the universal goodness of God, and an unbeliever, will interest any of your readers, it is at your disposal.

Believer. Well brother B———, having a little leisure this evening, I thought it could not be better improved than by conversing upon the important and highly interesting subject of religion, if you have the same leisure to bestow.

Unbeliever. I am not particularly engaged this evening, and should like to talk with you, but I understand you have got to be a Universalist.

B. What makes you think I am a Universalist?

U. Why they tell me you read the bible half of your time, and pick out texts in every chapter to support the doctrine, and read all the writings of that wicked class of people the Universalists.

B It is true my attention, of late, has been drawn to a more thorough perusal of the Bible, than formerly; but I hope you would not on that account decline a friendly interview on a subject of such vast importance as that which involves our eternal destiny.

U. Oh! no, but as the Minister said the other day, I don't think it is profitable to talk much upon Universalism.

B. I think you mistake me friend; I did not call to converse with you upon Universalism, Calvinism, or Methodism. My object was to confer with you upon one of the most delightful subjects in the world, viz. the great plan of redemption, in the reconciliation and ultimate deliverance of mankind from sin and its attendant consequences.

U. Well, I have no objections to talk with you, but I won't dispute, for I don't think any good ever comes that way.

B. Nor I, but I think much good has resulted to the christian world, by a free, frank

and candid investigation of the sacred oracle, and a friendly interchange of ideas and views by those who did not think exactly alike in all points.

U. Yes; I suppose some good has been obtained that way, but I think you said just now something about the ultimate deliverance of mankind from sin and its consequences; did you mean that *all mankind* would be delivered from deserved punishment?

B. No my friend; I observed the plan of redemption in the reconciliation and ultimate deliverance of sinful man, was one of the most delightful subjects in the world; and—

U. But I want to know if you believe all mankind will be saved, and go to heaven in their sins?

B. I fear you do not understand me; I was speaking of reconciliation as one of the greatest objects of the Saviour's mission into the world, by which I trust and confidently hope that man will be delivered from sin and sorrow.

U. Well, I don't understand you, and I don't *want* to, if you think one man will fare as well as another; or, as you seem to term it, become reconciled, which I think would amount to about as much as being saved.

B. True, my friend, it would; and I think *you* would have no objections if every son and daughter of Adam should become reconciled to the divine government, let the consequence be what it would.

U. Consequence! Why the consequence would be that if all were reconciled, all would be saved, and I never shall believe that.

B. You at least hope and pray for it, I presume?

U. Yes, I hope all will be saved that are *willing* to be in the way pointed out in the Bible.

B. True; and how must it wring the heart of the true believer to behold the sacred volume, so replete with the words of eternal life; so plain that the way-faring man, though a fool, may not err therein, and yet so many remain in unbelief and sin.

U. And what an awful thing it is, that so few will ever be willing to come in the right way!

B. We who profess to believe the word which God has given, must never tire—never faint—never distrust. Our hope for the return of all the misguided children of our heavenly Father to repentance and faith, is firmly anchored in the Book of life; being there assured that "God was in Christ reconciling the world unto himself," and that this work of reconciliation shall go on till all things are reconciled unto himself, whether they be things on earth or things in Heaven.

U. I don't like your talking so much about *all* being reconciled, for I don't believe it; and if they should, I don't believe that God will ever become reconciled to them, or to a quarter part of mankind.

B. Why not, if all things shall be reconciled unto him, and come unto him? Our blessed Saviour declares, "Him that cometh to me I will in no wise cast out."

U. You talk just like a Universalist, as I heard you was, and I told you of it in the beginning.

B. If by repeating the language of Scripture, my "speech betrays me" to be a Universalist, I trust the language itself will not be condemned, although it may not be believed and that I shall not be censured for searching and quoting any part of those Scriptures in which we all think we "have eternal life."

U. No; but there is enough Scripture besides such passages, to read and talk about; and I believe much more profitable.

B. We read that "*all* Scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness."* But what particular portions of the sacred volume do you think are more profitable than those we have just hinted at?

U. Why I think such texts as the one our Minister preached from last Sunday, are much more profitable than those which convey the idea of peace to the wicked.

B. What was it?

U. It was in the Old Testament, Malachi, I think, "For behold the day cometh," &c. and a better sermon I never heard in my life; it was completely calculated to awaken the careless and secure; to produce fear, terror and anguish in the sinner, and show him the awful state he is in by nature, and the doom that awaits him if he should not repent before that great day shall come.

B. How did the Minister illustrate the text?

U. Why as it reads, and as it has always been understood, at the last day, the day of Judgment, the proud, and all that do wickedly, all the finally impenitent, shall be separated from the righteous and sent down to hell—into the lake of fire and brimstone, where their worm dieth not and the fire is not quenched—into never-ending torment.

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* Or more properly, "All scripture given by inspiration of God, is profitable for doctrine," &c. Ed.

To be Continued.

POETRY.

TO THE RAINBOW.

By T. Campbell.

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art.

Still seem as to my childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.

Can all that optics teach unfold
Thy form to please me so,
As when I dreampt of gems and gold
Hid in thy radiant brow?

When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams,
Was woven in the sky.

When o'er the green undeluged earth,
Heav'ns covenant thou didst shine,
How came the world's grey fathers forth,
To watch the sacred sign?

And when its yellow lustre smiled,
O'er mountains yet untrod,
Each mother held aloft her child,
To bless the bow of God.

Methinks, thy jubilee to keep,
The first-made anthem rang,
On earth deliver'd from the deep,
And the first poet sang.

Nor ever shall the Muse's eye
Unraptur'd greet thy beam:
Theme of primeval prophecy,
Be still the poet's theme.

The earth to thee its incense yields,
The lark thy welcome sings,
When glittering in the freshen'd fields,
The snowy mushroom springs.

How glorious is thy girdle cast,
O'er mountain, tower and town,
Or mirror'd in the ocean vast
A thousand fathoms down.

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the Ark
First sported in thy beam.

For, faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

NOTICE.

THE Western Association of Universalists in the State of New-York, will meet in annual Session, on the first Wednesday and Thursday in June next, at the Universalist's Church, in the town and county of Otsego.

May, 1823.

We are happy to learn that Proposals have been issued for publishing a paper, at *Little Falls* N. Y. to be entitled "*THE GOSPEL INQUIRER*," to be devoted to the dissemination of the doctrine of Universal grace. It is to be published semi-monthly, at one dollar per annum.

*** Subscriptions for the above, received at this office.

To Patrons and Correspondents.

We return our grateful acknowledgments to those of our Subscribers who have complied with the terms of the Herald—those who have not made payment, would confer a favour, by forwarding the amount due, without delay. As this No. completes half of the volume, and as payment should be made in *advance*, we shall feel ourselves at liberty to discontinue the papers to those who may not make returns after a reasonable time from this notice.

The following persons have been appointed Agents for this work.—Peleg Burchard, Brownville: Buel Fuller, Lyme: Woodbridge C. George, Orleans: Wm. Tanner, Alexandria: John C. Foster, Antwerp: Aaron Palmer, Champion: George Andrus, Adams; Isaac Mendel, Ellisburgh: Jonathan Bullard, Henderson; E. Harlow, Sacket's Harbour: Wm. Rockwell, Oswego: Avery Skinner, Mexico: John C. Haile, Fowler: Charles Hayden, Richland: Rev. Amos Reed, Farmersville: Israel Porter, Governeur: George W. Allton, Salisbury: Rev. George B. Lisher, Herkimer Co.: Bela Ward, Fairfield: Wm. Sprague, Otsego: and Rev. S. R. Smith, Oneida Co.

Several communications and requests are on hand which will receive attention as soon as time and room will admit.

All letters and communications, addressed to the Herald of Salvation, should be *post paid*.

The Anecdotes in our last paper, should have been credited to the N Y. Gospel Herald.

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